

(gnaws a weaver's) threads/ Heaven
and earth,
be conscious of this (my affliction)*

9. Those which are the seven rays (of
the sun),
in them is my navel expanded.^{1*} TEITA,
the son of
the waters/ knows that (**it** is so); and
he praises
them for Ms extrication (from the well).
Heaven
and earthj be conscious of this (my
affliction).

10* May the five shedders^d (of
benefits), who

^a Which, according to the Scholiast, have been steeped in rice-water, to render them more tenacious, and which are, therefore, palatable to rats. Or it may be rendered, " as a rat gnaws, or Meks, its tail, having just dipped it in oil, or grease." The practice of thickening threads with starch we have noticed by *Manu*, where the law requires that the cloth returned shall be heavier tj.an the thread given, on this account (vni., 397).

^b It is not very clear what is intended by the term *nabU*. Bosom cnders it domicile : *Hi qwi sqptem solis radii sunt, interfiles mewm domicilmm coUocafum est*. But it is not so explained in the commentary; and the ordinary sense of *nabhi* is navel, in which the 3choliast^c seems to understand it; identifying the solar rays with the seven vital airs abiding in the ruling spirit (*tesfatt suryarasmisJiwadJiydtmam saptaprdnarupena, mrtamdneshtt*); alluding, perhaps, though obscurely, to the mystic practice of contemplating the umbilical region, as the seat of the soul.

^c *Aptyay* explained *apdm putrah*, son of the waters. But it may be doubted if it can properly bear such an interpretation; for, as admitted by the Scholiast, such a patronymic from *apa* would be, properly, *apya* ; and the insertion of the *t* is an anomaly.

^d They are said to be *Jndra*, *Varuna*, *Agni*, *Afyan*, and *Savitri*, or, according to other texts, Eire, "Wind, the Sun, the and the Lightning: for these, according to the *Satyagam* *m*, are, all, luminous, in their 'respective spheres; or, fire,